

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							✓				

# The Canadian Ecclesiastical Gazette;

OR

MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, TORONTO, AND MONTREAL.

VOLUME II.

TORONTO, AUGUST, 1855.

No. 8.

## Ecclesiastical Intelligence.

### DIOCESE OF MONTREAL.

Church Soc. of's Office,  
1st August, 1855.

A meeting of the Central Board of the Church Society was held this day. The Lord Bishop in the chair.

Authority was given to the Treasurer to pay the sum of £25 granted to Petite Nation Church on 3rd May, 1854, on receiving from counsel a notification that the deeds of the same have been executed, and on the promise of the Rev. W. Morris that the building shall be insured as soon as possible.

The Treasurer's book was laid on the table, from which it appears that the following sums have been received since the last meeting.

Subscriptions at Frelighsburg .....	£9	8	9
Collections per Rev. E. G. Sutton ...	0	8	11
Subs. per Rev. Jas. Pyke .....	1	17	6
“ Rev. Jas. Scott .....	1	17	6
“ Rev. J. McMaster .....	1	5	0
“ Rev. J. Johnston, 1851 ...	1	17	6
Collection at Christeville .....	1	10	0

#### For the Widows' and Orphans' Fund.

Miss Mary Lewis, sub. ....	£0	5	0
Collection at Clarendon .....	3	6	7½
“ St. Martiu's .....	1	15	10½
“ Frelighsburg .....	1	1	3
“ Pointe a Cavaquol .....	1	5	0
“ Dunham .....	3	6	9
“ Clarenceville .....	2	0	0
“ Aylmer .....	2	15	0
“ Buckingham .....	1	5	0
“ St. Luke's, Montreal ..	6	6	0

Appointments of the Lord Bishop of Montreal for holding Confirmations and other services:—

August 12. Morning, Confirmation at Lachine.
“ 18. “ at Lake Brandon.
“ 19. Sunday Morning, Confirmation at Berthier; Afternoon, do. at Sorel.
“ 23. Confirmation at Petite Nation.
“ 24. Visitation at Aylmer.

#### Mission of Clarendon.

“ 26. Sunday Morning, Consecration of the Clarendon Church; Afternoon, Confirmation at Clarendon.
“ 28. Divine Service at 1 p. m., on the Grand Calumet Island.
“ 29. Divine Service in the Evening, at Portage du Fort.

Sept. 9. Sunday Morning, Confirmation at Durham; Afternoon, do. at Huntingdon.
“ 10. Confirmation at Alexander's Corners.
“ 11. “ at Russelltown.
“ 13. “ at Edwardstown.
“ 15. “ at Sherrington.
“ 16. Sunday Morning, Consecration of Church and Confirmation at Hemmingford; Evening, Divine Service at Scriver's Corners.

“ 23. Sunday Morning, Ordination at St. John's; Afternoon, Confirmation at Christeville.
“ 25. Confirmation at Henryville.
“ 30. Sunday Morning, Confirmation at Longueuil; Afternoon, do. at La Prairie.
October 14. Sunday Morning, Confirmation at St. Hyacinthe.
“ 15. Confirmation at Upton.
“ 16. “ at Milton.
“ 28. Sunday Afternoon, Confirmation for the City of Montreal at the Cathedral.

See House, Montreal,  
August 4, 1855.

### DIOCESE OF TORONTO.

Toronto, June 27, 1855.

My Dear Brethren residing between Toronto and Kingston,—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,  
JOHN TORONTO.

August.		
Monday 20,	Pembroke, Renfrow county .....	11 a.m.
Tuesday 21,		
Wednesday 22,		
Thursday 23,		
Friday 24,		
Saturday 25,		
“ 26,	Ninth line, Fitzroy.....	11 a.m.
“ 27,	Huntley .....	3 p.m.
“ 28,	March Church, at the Parsonage .....	11 a.m.
“ 29,	March Church, near the Hon. Mr. Pinkey's ..	3 p.m.
Monday 27,	Bytown .....	3 p.m.
Tuesday 28,		
Wednesday 29,	Richmond .....	10 a.m.
“ 30,	Merrickville .....	3 p.m.
Thursday 30,	Kemptville .....	10 a.m.
“ 31,	Mountain .....	3 p.m.
Friday 31,	Edwardsburgh .....	10 a.m.
“ 31,	Matilda .....	1 p.m.
“ 31,	Williamsburgh .....	4 p.m.

SEPTEMBER.		
Saturday 1,	Osnabruck .....	10 a.m.
“ 2,	Moulinette .....	2 p.m.
Sunday 2,	Cornwall .....	11 a.m.
Tuesday 4,	Hawkesbury .....	11 a.m.

#### CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE DIOCESE, APPOINTED TO BE TAKEN UP IN THE MONTH OF JULY, 1855, TO BE APPLIED TO THE FUNDS FOR THE SUPPORT OF THE MISSIONARIES OF THE SOCIETY.

Previously announced in July No. ...	£13	14	9
St. Peter's Ch. Barton ...	£1	2	6
St. Paul's Ch. Glanford ...	1	5	3
per Rev. G. A. Bull .....	2	7	9

St. Paul's, Norval .....	1	0	9
St. George's Georgetown. ....	1	15	6
per Rev. Thos. Marsh, .....	3	5	3
St. Paul's, Kingston, per Rev. W. Greig .....	0	15	0
St. Mary's, Cayuga.....			
Heights .....	0	7	6
All Saints, Mt. Pleasant .....	0	15	0
per Rev. E. R. Stimson .....	1	2	6
Christ's Church, Huntingford.....	3	11	10
Lot 28, Con. XII, East Zorra .....	0	17	5
per Rev. F. D. Fauquier .....	4	9	3
St. Mary's, Warwick.....	0	16	5
East Warwick, Cronos ...	0	17	3
“ Capt. Alison's .....	0	8	10
Brooke.....	0	7	6
per Rev. P. Smyth .....	2	10	0
St. George's, Kingston, per Rev. W. David .....	5	0	0
Holy Trinity, West Hawkesbury .....	2	14	3
St. John's Church, Van- kleeck's hill .....	0	13	3
per Rev. R. L. Stephenson .....	3	7	6
Carrying Place, Murray, per Rev. J. Padfield.....	0	15	1
St. Stephen's, Hornby.....	1	0	0
Grace Church, Milton.....	1	0	6
per Rev. F. Tremayne, Jr. ....	2	0	6
Belleville, per Rev. J. Grien .....	4	8	3
Franktown, per Rev. R. Lewis .....	1	0	0
Williamsburg.....	1	7	6
Matilda .....	0	7	6
per Rev. E. J. Boswell... ..	1	15	0
St. Catherine's, per Rev. A. F. Atkinson	14	3	8
Simcoe, per Rev. F. Evans.....	3	2	6
St. Peter's, Osnabruck, per Rev. M. Ker.....	1	10	0
Mary Magdalene, Lloyd- town .....	3	3	10
Christ Church, Albion.....	1	0	0
St. James's, Albion .....	0	13	11
Sandhill.....	0	7	0
per Rev. H. B. Osler ... ..	5	4	9
St. John's, Portsmouth, per Church- warden .....	2	10	0
St. Jude's, Oakville.....	2	6	6
Palermo .....	0	5	0
per Justus W. Williams .....	2	11	6
St. George's, Etobicoke, per Church- warden .....	0	18	8
St. John's, Berkely, per Rev. Dr. Heaven .....	0	11	3
Trinity, Cornwall.....	3	0	0
Christ, Moulinette .....	0	18	0
per Rev. H. Patton .....	3	18	0
Christ, Amherstburgh, per Rev. F. Mack .....	1	5	0
St. James's, Penetanguishene, per Churchwarden .....	1	7	10
Trinity, Colborne.....	0	19	0
St. George's, Grafton .....	3	16	0
per Rev. J. Wilson .....	4	15	0
Christ, Port Stanley.....	1	16	7
Union Station .....	1	1	3
per Rev. J. A. Preston .....	2	17	10
Mercia, per Rev. J. Kennedy.....	2	0	0

St. Paul's, Fort Erie.....	1	5	0
St. John's, Limestone Ridge	0	12	0
per Churchwarden			1 17 0
St. John's, Prescott.....	0	1	7
St. James's, Maitland.....	1	0	3
Sunday School, Prescott...	2	17	3
per Churchwarden			9 19 1
Brock, per Rev. R. Garrett.....	0	17	6
Lowville, per Rev. F. Tremayne ..	0	12	6
St. James's, Ingersoll, per Rev. J. W. Marsh .....	2	10	0
Brockville, per Rev. J. T. Lewis ..	8	0	0
St. John's, Port Whitby.....	1	15	0
St. George's, Oshawa .....	1	7	6
St. Paul's rear .....	0	12	6
per Rev. J. Pentland ..			3 15 0
St. John's, Bowmanville.....	3	0	0
Enniskillen .....	1	0	0
per Rev. A. MacNab ..			4 0 0
Norwood .....	0	12	1
Otonabee .....	0	6	0
Warsaw .....	0	6	11
per Rev. J. Hilton .....			1 5 0
Trinity Church, Chippawa, per Rev. W. Leeming .....	6	5	0
Hillier .....	0	15	0
Wellington .....	0	5	0
per Rev. R. G. Cox ..			1 0 0
St. George's, Toronto, per Churchwarden .....	11	0	6
Christ, Emily .....	0	15	0
St. James's.....	0	3	3
St. John's .....	0	1	9
per Rev. R. Harding ..			1 0 0
St. Mary Magdalene, Picton, per Thomas Bog, Esq.....	1	11	0
Church at Orillia .....	1	8	4
St. George's, Medonte.....	0	15	0
St. Luke's, C. W. Road ..	0	9	0
Leo's Schoolhouse, Oro ...	0	12	2
per Rev. T. B. Read ..			3 6 0
St. Peter's, Tyrconnel.....	2	2	6
Fingal .....	0	7	6
per Rev. H. Holland ..			2 10 0
St. Mary's.....	0	10	3
Biddulph .....	0	6	6
per Rev. A. Lampman... ..			0 16 3
St. Mark's, Barriefield.....	0	12	10
McLean's Schoolhouse.....	0	11	9
per Rev. C. Brown ..			1 4 7
Holy Trinity, Toronto, per Churchwarden .....	3	10	0
Peterborough, per Churchwarden ..	3	0	0
St. Philip's, Markham. ....	0	6	6
Grace Church .....	1	3	0
per Rev. G. S. J. Hill... ..			1 10 0
Woodstock.....	15	3	5
Eastwood .....	2	4	0
Beachville .....	0	11	3
per J. Ingersoll, Esq. ....			17 18 8
St. Andrew's, Grimsby, per Rector ..	2	11	3
100 collections amounting to .....	£	190	16 2
STUDENTS' FUND.			
Previously announced .....	£	244	6 3
St. John's, Jordan.....	0	12	0
St. James', Port Dalhousie ..	1	3	0
per Rev. A. Dixon .....			1 15 0
169 collections, amounting to .....	£	246	1 3
GENERAL PURPOSE FUND.			
Simcoe, per Rev. F. Evans.....	3	2	6
PAROCHIAL BRANCH.			
Simcoe, for xiii. year .....	4	2	6
ANNUAL SUBSCRIPTIONS.			
Rev. F. Evans xiii. year.....	1	5	0
Rev. G. Salmon do.....	1	5	0
Rev. H. Holland xiv. year .....	2	10	0
Rev. R. G. Cox.....	1	5	0

For the Church.  
**CONFIRMATIONS BY THE BISHOP OF TORONTO.**

The Lord Bishop of the Diocese has been engaged in a tour of Confirmation, east of the city of Toronto, since the 9th instant, having several parishes or missionary stations to visit which at his previous journeys in this direction were not organized or supplied with clergyman. Amongst the number are Lakefield, Warsaw, and Norwood, in the county of Peterborough, at each of which places new churches have recently been erected. His Lordship also visited Seymour for the first time, where a substantial church of stone has been built, and a parsonage supplied, by the bounty of a lady formerly resident there. In consequence of the ill health and absence of the incumbent (the Rev. J. W. Clark), the duty of preparing candidates for Confirmation in this mission was undertaken by the Rev. C. Ruttan, who has been for some time assisting at Cobourg. Notwithstanding the comparatively short opportunities for preparation, 35 persons were confirmed. On Saturday, the 21st instant, the Bishop attended at Gore's Landing—a small village, with a neat church on an elevated point of land, beautifully situated on the south shore of the Rice Lake, about three miles west of the bridge which forms the extensive viaduct for the railroad across that sheet of water. Fifteen persons were there confirmed—a satisfactory number for a congregation so recently organized, and at a spot where the population is small and scattered.

His Lordship, after service, proceeded to Cobourg, where during his stay he was the guest of the Rector, the Ven. Archdeacon Bethune. Sunday, the 22nd instant, proved a very propitious day; and, as was expected, St. Peter's church in Cobourg—though a very spacious edifice, capable of containing 1,000 people—was crowded in every part. Prayers were read by the Rev. J. W. Clark, the Lessons by the Rev. C. Ruttan, and the Anti-Communion Service by the Archdeacon. His Lordship the Bishop preached a very impressive sermon; and after the conclusion of the Offertory, the result of which was upwards of £22, he confirmed 123 persons. The spectacle was most touching and gratifying, and made a deep impression upon the congregation generally, and it is believed particularly so upon the young persons confirmed. The Bishop expressed himself in high terms of satisfaction with the beautiful and capacious new Church, and stated his great pleasure in seeing the members confirmed bear so encouraging a proportion to the increased congregation which the new church was capable of accommodating.

A Confirmation was held the same day at 3 p.m. in the neighboring town of Port Hope, and 15 persons were admitted to that apostolic rite. The congregation was large, and the choir particularly effective. The Bishop returned to Cobourg, and attended Evening service there at half-past seven o'clock.

On Monday morning, the 23rd inst., his Lordship proceeded to Grafton, where he confirmed 23 persons; and in the afternoon, at Colborne, eight miles distant, 18 were confirmed. Both churches are very neat edifices, and the whole arrangements of the united parishes betoken the care and zeal of the respected incumbent, the Rev. J. Wilson. A parsonage some time since was purchased at Grafton, and, having been much repaired and improved, is a very commodious dwelling. The congregation are about purchasing 20 acres in the neighborhood as a glebe; and in Colborne the payments upon a valuable glebe purchased from the government have been nearly completed.

The Bishop, after partaking of the hospitality

of J. D. Goslee, Esq., proceeded to the village of Brighton for the night, intending to confirm at the Carrying Place—about ten miles from Brighton—the following morning. A very extensive tour lies still before his Lordship, but he is wonderfully favored with health and strength for the discharge of these most laborious duties. Long journeys, often under extreme heat, preaching generally twice each day, and an address on every occasion to the candidates for confirmation, delivered with great energy and always with the happiest effect, do not appear perceptibly to impair the vigor which was manifested at the outset of his episcopal duties. The prayer we believe is hearty and universal throughout the diocese that his Lordship may still long be spared as the father, friend, and counsellor of those who rejoice in his paternal and affectionate oversight.

C. R.

July 28, 1855.

**LAYING OF THE FOUNDATION STONE OF ALL SAINTS' CHURCH, WINDSOR.**

On Tuesday, the 18th ult., we were present at one of the most gratifying scenes which in a 20 years' residence in Canada we ever witnessed.

We met at the parsonage at Windsor the Revs. W. Bettridge, B.D., J. Butler, M.A., F. Mack, G. Elliott, J. G. R. Salter, M.A., and T. S. Kennedy. The morning was very hot and sultry, but a thunder storm cleared the air before noon, and when we set out for Windsor the weather was very pleasant. The clergy assembled at the house of Samuel McDonald, Esq., the warden of the county, who, though obliged to attend to his official duties at Sandwich, had most hospitably provided for their entertainment. Here we were joined by Mr. H. R. Baldwin, from Detroit, "whose praise is in all the churches." He informed us that the Bishop of Michigan, who was expected to lay the foundation stone, was confined to his bed seriously ill. This was a great disappointment, as all who know him look forward with joy to the time when their intercourse will be renewed; the cause of his absence increased our regret. The rector then requested the Rev. W. Bettridge to act as the Bishop's substitute. After robing, the clergy walked, two and two, to the corner of Goyran-street, where they were met by the Great Western Lodge of Free Masons, whose ranks were swelled by brethren from Detroit and Sandwich, preceded by a band of excellent music. On approaching the common we were surprised to see so large a concourse of people of both sexes. A commodious stand had been erected, which was crowded with ladies. On reaching the site of All Saints' Church, the Clergy and Masonic body formed a square, and the services were commenced by the Rev. E. H. Dewar, M.A., Rector of the parish. The Masonic ceremonies were performed by D. Dowsin and Chester Metzger, Esqs., of Detroit; Mr. Jordan, the architect; and Mr. M. McKenzie, who assisted in the adjustment of the stone. The Rector then read the following Latin inscription:—

"Anno Domini MDCCCLV., Victoria Regina XVIII., edificii hujus sub nomine All Saints' Church, ad Dei gloriam, et secundum Ecclesiam Anglicanam ritum, cultum in perpetuum, primus hic lapis corneronensis precibusq; solennibus est positus; S. S. McCosky, Episcopo Michiganensi, viro reverendissimo, S.T.P., LL.D., multis sacerdotibus, et magno populi concursu adstantibus. Quo tempore Edmundus Head, vir excellens, Baronetus, publicus hujus provincie res præfectus administravit et Johannes Strachan, vir honorabilis et reverendissimus, S.S.P., hinc Torontoniensi Diocesi Episcopus præfuit; Edvardo Henrico Dewar, hujus parochie rectore.

"Deo opt; max; soll Gloria!"

This, together with a list of subscribers to the building fund, and several newspapers and other documents, was placed under the stone.

The Rev. W. Bettridge then made a brief but eloquent and effective address, in which he happily alluded to the lamented absence of the Prelate, whose substitute he was. An appropriate hymn was then given out, and books having been distributed to the people on the stand and the crowd generally invited to join in the singing of it,—the effect was most pleasing. A collection, which amounted to fifty-three dollars, was then made, the clergy carrying round the plates. Then another prayer was read, and the Apostolic blessing pronounced by the Rector. The procession again formed and marched back to the house of S. MacDonald, Esq., (the Rev. T. Sandys, of Chatham, having joined the clergy); when it reached the house the Masonic body opened their ranks, the band still playing, and the clergy passed through them, and under an arch, formed by the swords of its officers. We then returned to the parsonage, and partook of an elegant repast, no fewer than three and twenty sitting down at one time.

In the evening we returned to Windsor, and attended a meeting for the purpose of organizing a branch of the Church Society. We found a very respectable congregation assembled in the Congregational Meeting House. Evening prayer was said by the Rev. F. Sandys; the lessons were read by the Rev. G. Salter, and an eloquent sermon was preached by the Rev. W. Bettridge, and heard by the large audience with the deepest and most marked attention. The Rev. T. S. Kennedy, Secretary of the Church Society, then explained the objects and operations of the society; after which, Arthur Rankin, Esq., M. P. P., moved the first resolution in a very able and effective speech. Dr. Dewson, Mr. Kerr, Mr. Paxton, and the Rev. Messrs. Salter, Mack, Elliott and Bettridge, moved and seconded the other resolutions. The Rev. E. H. Dewar added a few words and dismissed the meeting.

The following are the resolutions passed at the meeting:

Moved by Arthur Rankin, Esq., seconded by Rev. G. Salter,

That the occasion of laying the foundation stone of a Church in this place is a favorable opportunity for organizing a Parochial Association of the Church Society.

Moved by Dr. Dewson, seconded by Rev. F. Mack.

That a Parochial Association be therefore now formed, to be called the Windsor Parochial Branch of the Church Society.

Moved by Mr. Kerr, seconded by Rev. Gore Elliott,

That the Incumbent, Dr. Dewson, and Messrs. Charles Hunt, Jacob Brown, and Mark Richards be a committee for carrying the former resolution into effect.

Moved by Rev. W. Bettridge, seconded by T. Paxton, Esq.,

That while this meeting deeply regrets that the illness of the Right Rev. the Bishop of Michigan has deprived them of the anticipated pleasure of his company this day, they desire gratefully to acknowledge the many tokens of cordial and brotherly sympathy which the Church in Canada has received from the clergy and laity of the Episcopal Church of the United States.

Thus ended a day which we shall always remember with feelings of pleasure and gratification at having been permitted to take part in its proceedings.

We most heartily congratulate the Rector of the Parish on the complete success which appears to have attended his zealous efforts to raise a sanctuary to the Most High, in a village which is only now commencing, but which as

the terminus of the Great Western Railway, must shortly become a large town. The building once up, will, before many years, if Mr. Dewar be spared, require to be enlarged, though the present design is a noble one, and will afford ample accommodation for a large congregation.

The Church is to be built of stone.—*The Church.*

From the Bowmanville Messenger.

The Churchmen of Bowmanville occupy a prominent position in the Diocese of Toronto, on account of the zeal and energy displayed by them in promoting Church objects; and many neighborhoods where fewer obstacles interfere with the accomplishment of even greater improvements, but where little or nothing has been effected, would act wisely in following the good example afforded by the Parish of Darlington.

The history of the Parish from its formation under the first Rector, the Rev. T. S. Kennedy, down to the present time, has been marked by a perceptible and steady progress. Through the untiring exertions of the Rev. gentleman just named, aided by the ever-ready co-operation of the principal members of his flock, improvement was year by year projected and carried out to completion. It has, however, been reserved for the present Rector, the Rev. Dr. MacNab, to witness the beginning of a work which, when completed, will form the most important improvement that has yet taken place.

On Thursday, the 12th ult., a Church edifice was begun, by laying the foundation stone, which, when finished, will not only be an ornament to the town and a credit to the parishioners, but will compare favourably with any church of similar dimensions in the diocese. About 12 o'clock the greater proportion of the congregation, together with a large number of spectators, assembled at the site of the building, where every arrangement had been made to conduct the proceedings with all proper observances, and due solemnity. The usual prayers and sentences having been said by the Rector, assisted by the Rev. Henry Brent, Rector of Clark, the secretary of the Building Committee, Thomas C. Sutton, Esq., read the inscription on the parchment, and described the coins and named the papers which were about to be placed within the cavity of the Corner Stone. The bottle containing those articles was deposited by Robert Armour, Esq., and the lid for covering the cavity was duly adjusted by John Hibbert Esq., two gentlemen who have on all occasions evinced a praiseworthy zeal on behalf of the interests of the Church in this locality. The stone was then lowered to its bed, and Dr. Low, one of the oldest and most influential members of the congregation, after having tried it with square and plummet, said: "This Corner Stone of the foundation we lay in the name of the Father and of the Son, and of the Holy Ghost; and may God Almighty grant that the building thus begun in His name, may be happily carried on to its complete termination, without injury or accident, let or hindrance; and that, when completed, it may be consecrated and set apart for Him and His service to the honour of His name, and the salvation of the souls of men from generation to generation, through Jesus Christ our Lord, Amen." A Prayer, and the Hymn, "Christ is our Corner Stone," followed—the Choir performing their duty with admirable effect.

Immediately after the Benediction was pronounced Dr. Low briefly addressed the assembly. He began by saying that he felt honoured by being called upon to occupy the present position;

and he had performed the duties devolving on him that day with mingled feelings of pleasure and awe—pleasure in aiding at the commencement of an undertaking which at once proved the increase of the Church at large, and the prosperity of this individual Parish in particular; and awe in being an instrument, though an humble one, in assisting in raising a building to be consecrated to the service of the High and Holy One who inhabiteth eternity; he felt awe as being now especially in His presence, to whose honor and for whose glory the house was to be built. His feelings of pleasure were great. He could compare the different aspect the Church now presents to what she did on his first arrival in the country some twenty years ago. Churches were then few in number and at remote distances from each other. The ministrations of Clergymen could only be had at long intervals, and even then were chiefly confined to the necessarily hurried visit of the travelling Missionary. So rare, too, were their visits, that upon him had often devolved the painful and solemn duty of committing to its kindred dust the earthly remains of many of his friends and acquaintances. He recurred to the time of his first settlement in the Parish, and recounted the many changes that had occurred under his own observation; he described the old church, its first humble appearance, and limited, yet sufficient accommodation; the rapid increase of the congregation, and the consequent insufficiency of the accommodation, which so shortly before had been ample; the enlargements that were successively made, aided on several occasions by the ladies, until last Easter, the still increasing and urgent demand for seats compelled the Vestry to act promptly in order to meet the pressing need, and on the suggestion of the Rector at once to proceed with the structure now in course of erection. This project, however, he added, they were emboldened to undertake chiefly in consequence of a liberal offer made by a gentleman to furnish not only the design and working plans of the building, but even a large amount of valuable materials. To that gentleman, James B. Spence, Esq., of the Grand Trunk Railroad, they were deeply indebted, since without the assistance rendered by him, the work in which they were at present engaged, would have been scarcely feasible.

After glancing at the many benefits that would accrue to the Parish by the speedy completion of the building, the Dr. closed with the wish and prayer that all might, when they had ceased to worship in the material temple now begun, meet again to worship in that "House not made with hands, eternal in the Heavens."

The trowel used on the occasion was of silver, very chaste in design and neat in workmanship, and was publicly and gracefully presented to Dr. Low by the hand of Mrs. MacNab, the Rector's lady. Engraved on its face was the following inscription: "Presented to Dr. George H. Low, by the Rector and congregation of St. John's Church, Darlington, on the occasion of his laying the Corner Stone of their new Church, Thursday, 12th July, 1855."

The Church, when completed, it is estimated, will be capable of accommodating at least 800 persons. The basement story has been constructed for the convenience of the Sunday School, and will furnish a fine room ten feet in height, and fifty feet by thirty-six. The foundations of the building are of limestone, from the Darlington quarry, which article has been generously given to the Church, as a donation, by George Tate, Esq., of the Grand Trunk Railway, Toronto—and the elevation is of red brick. The Chancel window is a very beautiful design, and when completed will have one panel of

stained glass. And as a guarantee that the new Church will be completed to the satisfaction of all concerned, the names of the Building Committee need only be given:—John Hibbert, Robert Armour, Thos. C. Sutton, Charles C. Neville, Nathaniel Wilson, Robert S. Manning, James B. Spence, Frederick Cubitt, and George H. Low, Esquires.

## DONATION.

The following address, accompanied by a purse containing £49 5s. 3d., was presented to the Rector of Woodhouse, Simcoe, on the 31st ult. It speaks volumes, and requires no comment:

REV. AND DEAR SIR,—We beg your acceptance of the enclosed, which has been collected from your parishioners, in Simcoe, Vittoria, and Port Dover, for the express purpose of enabling both Mrs. Evans and yourself to spend the ensuing month at the sea shore, where we hope you will derive so much benefit from the bracing air, together with that entire rest of mind and body which you have so long required, that you will return to us greatly restored in health.

In justice we must say, that the business of collecting has been a pleasure, from the warm interest felt by everybody in the object, in many instances the donations having been accompanied with kind thanks for the undertaking. That God may bless the means used for your recovery is, dear Sir, the sincere prayer of

Yours affectionately and respectfully,  
CLARA CAMPBELL,  
GEORGIANA S. WATERS.

Simcoe, July 31st, 1855.

Simcoe, August 1, 1855.

MY DEAR AND KIND FRIENDS.—Though past experience has taught me not to be surprised, I can truly say I am most deeply affected by the valuable and well timed present which you have been the instruments in collecting from my beloved and considerate parishioners, in Simcoe, Vittoria and Port Dover, in order to enable Mrs. Evans and myself to spend a month at the sea side.

I am indeed rejoiced to learn from you that your labor of love was lightened by the admirable spirit in which your applications were met. If I may not say I am proud of, at least, I am most thankful for each parishioner, and doubly so when I bear in mind that your thoughtful care extends to my beloved wife, whose health, equally with my own, stands in need of the restorative effects which we have reason to hope our visit to the sea will produce.

I thank you for your prayers; let me enjoy a continuance of them, not only that my bodily health and strength may be improved, but that, by the blessings of God's Holy Spirit, vouchsafed to me, I may be made far more than ever an instrument, in His hands for the promotion of the best interests of all my dear and valuable parishioners.

Believe me,

My dear and kind Friends,  
Your faithful and attached  
Pastor and Servant for Jesus' sake,  
FRANCIS EVANS.

## ADDRESS TO THE REV. J. G. GEDDES.

On Friday last, the following address was presented to the Rev. J. G. Geddes, on the occasion of his leaving the city for a few months to visit the mother country.

To the Rev. John Gamble Geddes, M.A., Rector of Hamilton.

REV. AND DEAR SIR,—We, the churchwardens and members of the congregation of

Christ's Church, having learned that you purpose visiting Europe for a few months, avail ourselves of such an occurrence to assure you of our warm sympathy in the immediate cause of your departure, and trust that the health of Mrs. Geddes will derive so much benefit from the voyage you are about to take, that she may, under Providence, be enabled to continue her career of usefulness in behalf of our Church which is so well known and appreciated.

We desire also to express the hope that it will please God to guard and protect you, and that you will return to your parish in all health and happiness.

We seize this opportunity of assuring you of our heartfelt satisfaction with your ministry during the long period of over twenty years, and, while we congratulate you, it is most peculiarly gratifying to your feelings to witness the increase of your congregation from a very few members to several thousands, and that our beloved Church has advanced so rapidly and with so much prosperity.

Hoping that the Almighty, in his infinite mercy, will watch over you and yours, and that it may be His will to restore you to us with renewed vigor, for a long life, and continued success in the cause of our Redeemer.

We remain,

Reverend and Dear Sir,

Your Friends and Parishioners.

Hamilton, April 19, 1855.

The Address was signed by the churchwardens and a large number of the members of the congregation.

## REPLY.

MY DEAR FRIENDS AND PARISHIONERS,—I feel truly gratified at this kind expression of your sympathy and good wishes on the eve of our departure for Europe. The notice you have taken of Mrs. Geddes's services on behalf of the Church and parish are peculiarly gratifying. Over tasked energies, both of mind and body, require to be relaxed and recruited; and I trust the benefits we anticipate from our travels may be fully experienced, and that she may be enabled, by God's blessing, to resume and continue that course of usefulness which you so kindly acknowledge and appreciate.

For myself, I feel thankful to that gracious Providence which has enabled me to exercise my ministry among you, without any intermission, for a period of more than twenty years; and although I know that my beloved flock are taking an indulgent view of my labors, and overlooking numberless errors and imperfections, when they express their heartfelt satisfaction with them; yet, I should be ungrateful did I not acknowledge that much fruit had been vouchsafed to my feeble labours, and that this portion of the Lord's kingdom has not been cultivated in vain.

The rapid growth and increasing prosperity of the Church are indeed a subject of congratulation (cibu, li s a v sid tew a ho

## PRESENTATION OF PLATE

To the Rev. W. A. Johnson, late Curate of St. Peter's Church, Cobourg.

We have much pleasure in recording the following handsome testimonial to the above rev. gentleman from his late congregation, for the particulars of which we are indebted to the *Hamilton Gazette*:—

"On the 23rd instant the above gentleman was presented with an elegant Tea Service and Tray, and £50 in gold."

A very handsome address on the occasion was read by A. A. Burnham, Esq., late M.P. for the county, and responded to with much appropriate feeling.

In further testimony of the good will cherished by the flock of the worthy pastor, Mr. H. J. Ruttan, on the part of the ladies, presented a massive Silver Inkstand, having a figure of "Time," whose scythe encircled a golden globe, which opened in the centre and displayed a very handsome inkstand of colored stone. Beside "old Time" was his hour glass, and in his hand he held a silver pen.

To the Rev. W. A. Johnson, late Curate of St. Peter's Church, Cobourg.

"REVEREND AND DEAR SIR,—Very many of the members of St. Peter's Church, in this parish, on the occasion of your departure from amongst them, desire to give expression to their feelings of respect and affectionate esteem for you by requesting your acceptance of the accompanying plate, as a small but sincere tribute of their attachment and regard.

"During the period of your residence in this parish you have, Reverend sir, in the various ministrations of the Church, in your friendly and social intercourse, and by your courteous and Christian deportment, endeared yourself to many of this congregation.

"You have not shunned to declare the whole counsel of God, in the discharge of the onerous and important duties of visiting the numerous members of the Church, of attending to the sick, and of caring for the poor and needy, your exertions have been faithful and unremitting.

"The seed you have sown will, we believe, not be without fruit. For ourselves we assure you that not only shall we endeavor, with the divine assistance, to follow the counsel which you have given us, but also bring up those committed to our care in the faith and practice of the Gospel—a faith and practice which have been well and forcibly expounded to us, not only by your doctrine, but also in your life and conversation. This assurance we give you because we feel assured that it will be far more acceptable than anything else that we could offer.

"We would request you to convey to Mrs. Johnson the assurance of our sincere esteem and regard; and, whatever sphere of duty may be allotted to you, our earnest prayer for yourself and every member of your family is, that every blessing, temporal and spiritual, may attend you.

"With this inadequate expression of our feelings we now bid you a heartfelt and affectionate farewell."

To which the Reverend gentleman replied as follows:

"MY DEAR FRIENDS,—It is my difficult, yet pleasurable duty to acknowledge your handsome and most generous gift.

"Pleasurable, my dear friends, I may most safely say it is, for the well-known countenances of you who are here present assure me that that generous offering is not to be viewed by me as the reward of popularity alone, but as the expression of your sincere Christian love.

"Blessed be God, who has put into your hearts to add this to your numerous and unceasing gifts to me, His unworthy servant.

"The little I have done among you can never of itself have called forth such an expression of gratitude; but I may be allowed with pleasure to reflect that, while you are aware of my personal deficiencies and shortcomings, you are desirous to offer largely of what you possess to an appointed ambassador of your Saviour and your God.

"This, your most generous offering, has but one shadow over its lustre. It reminds me that I am about to part from men who are striving and longing to be ornaments of their Christian profession; men, zealous, active, desirous to do all they can for the Church of the living God. Yes! it reminds me that this is perhaps my last personal interior here with such laymen as a pastor loves to have in his flock; men whom he can love and advise with as a friend, and whom (constituting, as they do, the real endowment of the Church) he is sure to find ready and willing to assist in every enterprise for the good of the parish.

"Your love and sympathy, which has never waited to be asked before ministering to my wants, will never be forgotten by me, or by my family. Whether in health or in sickness, you have individually sympathized with me as though it were my brother; and although otherwise unable to serve you now, my constant concern shall be to pray our Heavenly Father that you may stand fast in the faith of our Lord Jesus Christ, and be found rich in good works in the day when He shall return to gather his saints from the four corners of the earth.

"Would that I had been more deserving of your favor! more zealous for your welfare! more devoted to the work of the Lord! You must forgive my deficiencies, and earnestly pray God, as I will try to do on your behalf, that, naming the name of Jesus Christ, we may be self-denying, and depart from all iniquity, and perseveringly walk in the way of the Lord unto our lives' end.

"I pray you, my dear friends, convey my most sincere thanks to your absent members in this kind expression of your Christian love; assure them how deeply I feel their kindness, and how joyfully I shall cherish the recollection of their names.

"And believe me ever to be your sincerely attached and grateful servant for Christ,

"W. A. JOHNSON.

"Cobourg, May 21st, 1855."

## ENGLAND.

### RELIGIOUS WORSHIP BILL.

On the order of the day for the recommitment of this bill, the Earl of Shaftesbury wished to state that the bill did not in the least affect the ecclesiastical jurisdiction of Bishops of the Established Church, but, as some apprehension appeared to exist that such would be the effect of it, he proposed to introduce a clause reserving to the bishops and inferior clergy of the Church of England the full ecclesiastical authority which they now possessed. The following was the clause which he proposed to introduce:—

"Provided that nothing in this act shall prejudice or affect the liberty of worship in Churches or Chapels of the Church of England, or places duly licensed by the bishops of such Church, notwithstanding that service for baptism, marriage, or burial may be performed therein; nor shall anything herein contained in any way abridge or affect the discipline of said Church, or the enforcing thereof, by the Bishops or other ecclesiastical authority."

If that clause should not, however, be considered sufficient, he was willing to accept any words or clauses which might be considered necessary to attain the required object. With regard to the proposition about to be made by the noble earl near him (the Earl of Derby), he should feel bound to oppose it even if he stood alone in so doing.

The Earl of Derby.—I rise to move, on the motion for the recommitment of the Religious

Worship Bill, that a select committee be appointed to inquire into the existing state of the law with regard to the liberty of religious worship, and the expediency of relaxing or dispensing with the provision of an act passed in the first year of King William and Queen Mary, chap. 18. I feel considerable difficulty in approaching this subject, not only because it is one with which I am not very conversant, but because the object of my noble friend appears to be to afford increased facility for religious worship. It is impossible not to be convinced of the entire earnestness and sincerity of my noble friend (hear, hear); but while my noble friend displays such earnestness and zeal, I think he allows that zeal occasionally to outrun his discretion, and to induce in him a readiness to remove whatever may stand in the way of the object which he has in view, without sufficiently considering the consequences which may result. My noble friend, in fact, possessing all the spirit of chivalry, is equally prepared to ride at a giant or a windmill, if either should stand in his way. I must say, I think that, upon the present occasion my noble friend has shown a little over-eagerness in carrying out his purposes, and that he has endeavoured to induce your lordships to adopt, somewhat hastily a measure which you have not had time to consider. The measure passed through the other House of Parliament with one single discussion upon one single stage. I believe that, in that House, every stage was taken after twelve o'clock at night. In this House it was both read a second time and committed *pro forma*, and it was not until we arrived at the report that we had any discussion upon the principle of the Bill, and upon that discussion my noble friend had a majority of one.

There cannot be a better proof of the want of consideration with which the measure passed through the other House than the fact that with regard to two of its leading provisions there is at this moment in progress in that House a bill which is directly contradictory of this present measure. The object of my noble friend's bill is twofold: first, to relieve Dissenters of the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry on public worship in any unlicensed place in the presence of more than twenty persons. To accomplish the first object my noble friend at once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are pressing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes absolutely to dispense with. (Hear, hear.) I was unable to collect from the discussion of the other evening that any hardship whatever was inflicted by the existing law; and I think that the arguments of my noble friend upon this point were completely answered by the Right Rev. Prolate (the Bishop of Oxford), because it is clear that the law only applies to meetings held for the purpose of religious worship exclusively, and not to meetings at which religious worship may be incidentally introduced. The law, however, whatever it may be, is one to which all persons are amenable upon the information of a common informer; and I venture to say that no common informer ever yet appeared for the purpose of interfering with meetings of this description. What they may hereafter attempt, encouraged by my noble friend, I will not pretend to say.

His lordship went on to observe that his noble friend (the Earl of Shaftesbury) had stated that the law was violated every day, by

both Churchmen and Dissenters. As regarded private worship, &c. (Lord Derby), like many of their lordships, had family worship in his house every morning; but he did not go the corner of St. James square to ring an opposition bell—(laughter)—inviting the parish to come in to hear him read prayers or preach sermons, rather than the respected Rector of St. James's. His noble friend had stated that there were five and twenty thousand meetings held every year in the Metropolis in violation of the law. In reference to these cases, the noble duke opposite (Argyll) said, how can you defend the having a law on the statute-book which you dare not put in operation? He (the Earl of Derby) thought that was rather begging the question. There might be cases in which it would be very desirable to put the law in operation, cases in which there was a violation not merely of the letter but of the spirit of the law. (Hear, hear.) It was, he thought, very fitting that their lordships should inquire whether there was any real, practical grievance, they ought to inquire into the evils which the law had produced and the good which it had prevented, before they adopted at once the summary conclusion of his noble friend, that it was desirable to sweep away all restrictions. He said nothing in reference to the case of Protestant Dissenters; but, as a member of the Church of England, he maintained that it was not the principle of that Church that any of her members, in any place whatever, or without authority, should use the services of the Church, should publicly pray, should publicly preach, should conduct the devotions of the public, and should usurp to themselves that which the Church of England had, with the sanction of the state, confided to those who held a higher commission as the messengers of God. (Hear.)

He was well aware that in many districts of that metropolis, and in many of the manufacturing towns, the functions of the Clergy could not be carried to the full and proper extent through the whole of their parishes, and he was satisfied that in such cases they would thankfully accept the co-operation of laymen. But then it was most important that these laymen should be the assistants and not the self-set-up rivals of the Clergy. He thought such persons should act with the consent of the Clergyman of the parish, and the Bishop of the Diocese, and that there would be great evil in the promiscuous administration of the rites of religion and the unauthorised preaching of the Word of God. (Hear, hear.) Let all restrictions be removed, and the effect would be to introduce new elements of confusion and discord, where unhappily there were too many of such elements already. (Hear, hear.) He was not in favor of any of the extreme opinions between which the Church was unhappily divided. He regretted, extremely regretted, those practices by which the pure worship of the Church of God had been too much assimilated to the forms and ceremonies of the Church of Rome, and by which much grievous offence had been given to simple-minded congregations and so much injury done to their common religion. (Hear.) But on the other hand, he held the apostolic doctrine that "all things should be done decently and in order," and he could not assent to what would encourage the unauthorised intrusion of laymen into a parish, and the setting up of a house for rival doctrine, rival preaching, and rival praying, creating additional dissent and additional discord where it should be the effort of all to promote harmony and union. These consequences must, he believed, inevitably follow the passing of his noble friend's bill. He did not say that the law as it

stood required no amendment. It might be that the terms of the existing statute were too stringent, and required amendment; it might be that it was desirable to provide for cases in which laymen might usefully co-operate with the clergyman in the discharge of his parochial duties; but he thought their lordships ought to pause and hesitate before upon the mere statement of the noble earl (Shaftesbury) of theoretical difficulties and theoretical inconveniences interfering with the preaching of the Word of God, they removed all restrictions upon the unlicensed performance by the laity of duties which belonged to the clergy, and thus broke in upon the whole parochial system of the country.

It was for these reasons he had ventured to intrude himself upon their lordships' attention on a subject on which he felt that he had but little to speak; not for the purpose of preventing the amendment of the law and the extension of religious liberty; not, God knew, for the purpose of throwing difficulties in the way of reaching the irreligion, ignorance, and vice, which prevailed to so great an extent in our large towns, and which called for the best exertions of both Churchmen and Dissenters, but for the purpose of entreating their lordships before they provided a remedy to consider the nature and extent of the disease, in order that they might provide a remedy for grievances, without superseding or abrogating altogether the functions of that valuable and important body, the Parochial Clergy. The noble earl concluded by moving that the bill be referred to the select committee.

Earl Granville said in the speech of the noble earl, which was much more like a speech against the bill than one in favour of referring it to a select committee, the complaint was made that the bill passed through the House of Commons almost without discussion. He thought that fact was in itself more in favor of than against the bill, as if there had been anything very objectionable it was not likely to have escaped attention. Looking at the bill generally, he thought almost too high a tone had been given to the debate from the beginning. On the one hand, it could hardly be essential to religious liberty that an act which really appeared to have no operation should be repealed; and on the other hand, an exaggerated impression was conveyed by the speakers in opposition, that by repealing this act, which was admitted to be inoperative, except in some few cases turning chiefly upon personal questions, the Church of England, with her Liturgy and Prayer Book, would be put in danger. He thought the noble earl (Derby) was very much mistaken in the effects which he anticipated from the passing of the bill. It was quite clear that under the existing law any member of the Church of England could, on paying half a crown, open a room for religious worship. He should be very glad if his noble friend (the Earl of Shaftesbury) would consent that the bill should be referred to a select committee, it being understood that such a reference was not to be made the means of obstructing or delaying the bill, but was to be *bona fide* for a short examination of it. If on the other hand, his noble friend thought it would be more judicious to persevere with his motion, he should support him, on the ground that a law which some of the most respectable and religious persons in the community were daily violating ought to be repealed.

Lord Congleton supported the bill, and expressed his surprise that the Bench of Bishops had not come forward long ago to hail the efforts of laymen.

Lord Berners said the noble earl who intro-

duced the bill had told him that he could have no idea of the amount of obliquity which their lordships would call down upon their heads by rejecting this measure. He felt that they had a higher duty to perform than that of pleasing the people; and having heard that the Right Rev. Bench had considered the measure, and were unanimously agreed that in its present form they must oppose it, as it would interfere with Church discipline and with parochial arrangements, he felt bound to join them in their opposition.

The Bishop of Oxford said he, for one, did not entertain the least idea of defeating the whole measure, and he pledged himself that, if it went to a select committee, he would give it the fairest and most candid consideration. All he wished was, that if there was to be regular public worship under the bill, those who conducted it should be obliged to say whether they conducted it in opposition to, or in communion with, the established Church.

The Earl of Shaftesbury, in replying to the objections urged against the measure, said,—I will first answer the question put to me as to how I know that these 25,000 meetings I spoke of were illegal. I found those meetings to be all of one and the same character, and, with regard to the London City Mission meetings, I know the character of them to be devotional from beginning to end. My lords, till I brought this question forward, I was not aware of the extent to which the present law is used for purposes of intimidation. I have been quite astonished at the extent to which this intimidation is applied, and to find that it had extended even to some of our parochial Clergy. I have received a letter from one of the best of our Parochial Clergy in London, telling me what he had been doing, and that he has been doing it daily with fear and trembling. I must appeal to the common justice of those peers who heard my speech the other evening, or who have read the bill, whether they think the noble earl is justified in the declaration he has made to-night, that my object is to persuade the Parochial Clergy to give power to laymen to administer the sacraments, and to take upon them the discharge of any of the sacerdotal duties? (Hear, hear.) How does my bill in any way affect the Parochial Clergy, or give to any laymen the power of administering the sacraments, either of baptism or the Lord's supper, or set up any kind of rivalry whatever to the Clergy of the Church of England? (Hear, hear.) The sole object of my bill is to repeal the section of a particular Act which prohibits more than twenty persons above the inmates of a household from assembling for purposes of public worship. Nothing in the Bill will enable laymen to do that which they are not fully able to do now, nor will it give them an atom more of power to trespass on the Ecclesiastical functions of the Clergy than they possess at this moment. I must say, my noble friend really pushed his argument so far when he declared that nothing could be said or done in the way of worship but by an ordained Clergyman of the Church of England, that I should expect his next step would be to call for the revival of the Conventicle Act. (Hear, hear.) I desire to see everything connected with the worship of God "done in decency and in order." My whole life has been spent in obedience to that Apostolic injunction. I have labored, with God's blessing to advance to the utmost of my power the interests of the Church of England; and I believe that in no way can you better advance the interests of that Church than by enabling her laymen to labor for the enlightenment of the masses of the people, for the more you evangelize the

people the greater will be their attachment to the Church of England. From the highest to the lowest of the people of this country there is the strongest attachment to what they call their "Mother Church"; and it will be the fault of that Church if she act the part of a stepmother, instead of feeding the people with her life-blood, and so alienate the people from her affections. (Hear.) I feel it my duty to resist this Committee. This is a subject which your lordships are fully competent to discuss in Committee in the ordinary way. As I have said, the Bill promotes liberty of worship, but it raises no sort of rivalry to the Clergymen of the Church of England, nor have I the least apprehension that preaching places will be established in opposition to them. If such a result take place in any one instance, that will arise, probably, because the minister of the district has not given the support which he ought to give to the efforts made for feeding the people with that instruction which is thought essential to their welfare.

The Earl of Derby said the noble earl had stated that the Bill would not give to any layman power which he did not now possess. But if he was not mistaken, the noble earl on a former evening mentioned the case of a gentleman who was accustomed to read a chapter of the Bible to his neighbors, and who only gave up the practice when told it was illegal. This Bill would remove such illegality, and it clearly showed that there was a desire that the services of the Church should be conducted in the absence of a clergyman.

The Earl of Shaftesbury said, the gentleman referred to was accustomed to read a chapter, or perhaps a lecture of some clergyman of the Church of England; but was that taking to himself the functions of a clergyman of the Church of England? He hoped his noble friend would be candid enough to say that he had been mistaken in this instance.

The House then divided, when the numbers were—

For Lord Derby's motion .....	47
Against it .....	30
Majority .....	17

The Bill was accordingly ordered to be referred to a Select Committee.

#### CONVOCATION OF THE PROVINCE OF CANTERBURY.

On Thursday, June 28th, the Convocation of the Province of Canterbury assembled at Westminster, in pursuance of adjournment from last session.

##### UPPER HOUSE—Thursday.

The Upper House met in Queen Ann's Bounty Office, the Archbishop of Canterbury presiding. There were present the Bishops of London, Winchester, Oxford, Exeter, Salisbury, Gloucester and Bristol, Bath and Wells, Lincoln, and St. Asaph.

The Bishop of London brought up the following report from a committee appointed last session:—

The committee of the Upper House of Convocation appointed to consider and report on an address to Her Majesty on the subject of Church extension, as already reported on by a committee of both Houses, report—That they have met and taken into consideration the subject committed to them. That there has been laid before them an opinion, signed by Her Majesty's Solicitor-General and Dr. Robert Phillimore, M.P., pointing out a mode which, with the sanction of the Crown, would be both safe and easy for removing the anomalies at present existing in the representation of the Clergy in the Lower House of Convocation. That it ap-

appears to them most important that those anomalies should be corrected, in order that the Houses may address themselves to the consideration of the great subject of Church extension with the fullest confidence of the Church in the clerical body which shall deliberate thereupon; and that they therefore report that, in their opinion, it is to this preliminary point that it would at this time be expedient to limit the address to be presented to Her Majesty, and that they have prepared accordingly the heads of such an address.

The adoption of this report having been moved by the Bishop of London, and seconded by the Bishop of Oxford, a discussion ensued, in the course of which the Bishop of St. Asaph, the Archbishop of Canterbury, the Bishop of Lincoln, and the Bishop of Winchester objected to the report, while the Bishops of Exeter, Gloucester and Bristol, Salisbury, and Bath and Wells, spoke in favor of it, and the Bishop of Oxford, in answer to the objection that the report was in direct opposition to that agreed upon last session, explained that the circumstances were changed, because then they had no reliable information as to the practicability of the change proposed to be made in the clerical representation, whereas now they had a high legal opinion in answer to a case submitted to Sir Richard Bethell and Dr. Robert Phillimore, and which is to the following effect:—

CASE.

Convocation is summoned by a Writ from the Crown to the Archbishop. See Trevor's Two Convocations, pp. 172-3.

The Archbishop issues his Mandate to the Dean of the Province. See Trevor, pp. 175-6.

The Dean of the Province issues a Citation to the Bishops of the Province. See Trevor, pp. 177-8.

Having regard to the expression, "The whole Clergy," to the Royal Writ,  
You are requested to advise—

I. Whether it is competent to the Archbishop, upon a petition to that effect from both Houses or Convocation, by virtue of his own authority, in his Mandate commanding the Dean of the Province to summon the Bishops and Clergy of his province, to give special directions respecting the number of the Proctors, or the Clergy to be returned from each diocese, the mode of their election, and the qualifications of the electors, being Spiritual persons, varying and enlarging the directions now contained in the Mandate of the Archbishop.

And whether such directions given by the Archbishop in his Mandate would be sufficient warrant to the Bishops, and all returning officers, to conduct the elections in conformity with such directions,—the customs now existing in the several dioceses (which are neither uniform nor invariable) with regard to the election of Proctors notwithstanding.

II. And if you think the Archbishop's authority insufficient to effect the object proposed, you are requested further to state what course you would suggest for the purpose of giving the necessary validity to the Archbishop's directions.

"History of Convocation" by  
Lithbury,  
"The two Convocations" by  
Trevor,

} accompany  
the Case.

OPINION.

I. The Writ to the Archbishop, respecting the assemblage of Convocation, orders his Grace to summon "the Clergy" (*Clerus*), and is silent as to the manner and mode of their representation.

It would seem that the mode of representation has varied at different times in different ways,

and among them, by the omission and addition of Proctors.

Nevertheless, it appears to us that it would not now be competent to Convocation to put a construction upon the word *Clerus*, or Clergy, so as thereby to enlarge the constituency beyond the limits assigned to it by usage, without the consent and ratification of the Crown.

1. We are of opinion that it would be competent to Convocation, having obtained the license of the Crown, to discuss the question of the alteration of their representative body, and to make a Canon enlarging it; and that such Canon, if it subsequently obtained the approbation of the Crown, would be sufficient to effect legally a new representation of the Clergy in Convocation.

RICHARD BETHELL.

ROBERT PHILLIMORE.

Stone Buildings, Lincoln's Inn, April 30, 1855.

At the close of the discussion a division took place, when there appeared, for the adoption of the report, 6—the Bishops of London, Oxford, Exeter, Salisbury, Gloucester and Bristol, and Bath and Wells; against it, 3—the Bishops of Winchester, Lincoln, and St. Asaph.

The report being carried, the following address to her Majesty was agreed to:—

"We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty that committees of Convocation have sat, and after careful consideration have reported to Convocation on various subjects deeply concerning the spiritual welfare of this realm—viz., on the measures needful for enforcing discipline amongst the Clergy, the extension of the Church, the modification of her services, and the reform of the representation of the Clergy in the provincial synod of Canterbury. We are convinced that the full consideration of these subjects is of great moment to the well-being of our Church; but, in order that our deliberations on these, or such other matters as your Majesty shall see fit to submit for our consideration, may be so conducted as to give to the Church the fullest satisfaction that in them the mind of the Clergy will be fairly expressed, we humbly submit to your Majesty that the representation of the Clergy in the Lower House of Convocation ought to be amended. On consulting very high legal authorities, we are informed that such an amendment may lawfully be carried into effect, if your Majesty shall be pleased to grant us your Royal license to consider with a view to agreeing on any such amendments, and shall afterwards approve of the same when submitted to your Royal consideration.

"We venture, therefore, humbly to pray your Majesty to grant us your Royal license to consider of a constitution hereupon; and in order that these deliberations may include the Clergy of the northern province, we further pray your Majesty to grant a similar license to the Convocation of the Province of York, and to sanction our communicating with that body, with a view to uniting, under your Majesty's approval, our deliberations hereon."

The Bishop of Oxford then moved the following resolution, which was likewise agreed to:—

"That since the last meeting of this House, the House having received an opinion of Her Majesty's Solicitor-General and Dr. Robert Phillimore, pointing out a safe and easy mode, if it should be sanctioned by Her Majesty, of amending the representation of the Clergy in the Lower House, it appears to this House that the reasons which led them, at the last session, to postpone the consideration of this subject, no longer exist, and that they can most effectually consult for the cause of Church extension, by

seeking in the first instance, an amendment of the representation of the Clergy in the Lower House of Convocation."

The Prolocutor was then summoned, and the resolution and address were presented to him, with a request that he would submit them for consideration to the Lower House, and report upon them, if possible, the next day.

Their Lordships then adjourned.

UPPER HOUSE.—Friday.

Their Lordships having re-assembled on Friday morning, the proceedings were for some time conducted with closed doors, and eventually their Lordships adjourned till two o'clock, when the Prolocutor with his assessors attended to present the following amended address:—

"We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty.

"That committees of Convocation have sat, and after careful consideration, have reported to Convocation on various subjects deeply concerning the spiritual welfare of this realm—namely, on the measures needful for enforcing discipline amongst the Clergy, the extension of the Church, the modification of the services, and the reform of the representation of the Clergy in the provincial synod of Canterbury. We are convinced that the full consideration of these subjects is of great moment to the well-being of our Church. But in order that our deliberations on these, or any matters which your Majesty shall see fit to submit for our consideration, may be so conducted as to give to the Church the fullest satisfaction that, in the mind of the Clergy, will be fairly expressed, we humbly submit to your Majesty that the representation of the Clergy in the Lower House of our Convocation ought to be amended.

"We venture, therefore, humbly to pray your Majesty to grant us your Royal license to consider and agree of a constitution hereupon, to be afterwards submitted to your Majesty."

The amendments were, after considerable discussion, agreed to.

The Prolocutor afterwards brought up the report on the Fees of Bishops' Secretaries, and on the Maintenance of Parsonage Houses, which were ordered to lie on the table for consideration next session.

LOWER HOUSE.—Thursday.

In the Lower House, which met in the Jerusalem Chamber, the Prolocutor having nominated the Deans of Norwich and Worcester, the Archdeacons of Nottingham and St. Alban's, Dr. Russell and Chancellor Martin as his assessors, and some formal business having been disposed of, the Prolocutor laid before the House a report of the committee on Gravamina, on the subject of church rates, presented in the schedule of the Rev. Cannon Wordsworth.

The report, after declaring it to be desirable that church rates should be limited to charges strictly necessary for maintaining the fabric of the church and the churchyard in decent order and repair, proceeds to recommend the adoption of the course pointed out by the Royal Commission in 1830, making it imperative on the churchwardens, within a certain period after their appointment, to submit to the vestry an estimate of the expenses to be incurred in the ensuing year, together with a detailed statement of the items, when, if the vestry refuses to make a sufficient rate, the Quarter Sessions are to be appealed to, and in either case, the Quarter Sessions having made or affirmed the rate, it is to be enforced in the same way as the poor rate. The report further suggests the adoption of the recommendation of the commis-



sion for the determination of pew rights and the reservation of free sittings. Lastly, the report proposes the suspension of the church rate law by order in council on the report of the bishop, in any case in which the church is certified by the archdeacon to be in good repair, and the clergy and churchwardens certify that it is likely to be so kept; and suggests the adoption of some provision for the commutation or redemption of church rates.

Notices of amendments to this report were given by the Revs. Chancellor Martin, Massingberd and Woodgate.

The Prolocutor next read a report from the committee of Gravamina, on the subject of fees paid to Bishops' secretaries, presented in the schedule of Archdeacon Allen.

The report recommends that these fees, at present varying in amount, and unauthorized, should be made uniform and moderate, and that the archbishop and bishops should be requested to regulate them.

Another report from the Committee of Gravamina was then read by the Prolocutor, touching the present state of the law of dilapidations.

The report recommends that a competent surveyor should be appointed in every diocese, to advise the clergy, and to act as umpire in cases of dispute, and that the archbishop and bishops should be requested to take the matter into consideration.

At this stage of the proceedings the Prolocutor was summoned to the Upper House, and on his return read the resolution and address agreed to by the Upper House, for which see the report of the Upper House. After considerable discussion, in the course of which the question of the admission of the laity to Convocation was incidentally introduced, the House adjourned without coming to a conclusion, on the ground that from some mistake in the notice of adjournment some members were not aware of their meeting on Thursday, and that it was desirable they should have an opportunity the next day of expressing their opinion.

#### LOWER HOUSE.—Friday.

The members having assembled in larger numbers than on the previous day, the Prolocutor said the first business before the House would be to proceed to the consideration of the address which had been brought down from the Upper House. He would read the address, paragraph by paragraph.

The Archdeacon of Bristol here interposed with a *gratamen*, relative to the late prorogation, which was at the time thought to be merely formal, and to the notice, which was erroneous as to date, as well as to the inconvenience of meeting on so late a day in the week, and that day a festival in the Church.

The Rev. G. Hills, Canon of Norwich, then presented a resolution having for its object the establishment of a uniform system of collections for Church purposes.

The Rev. Mr. Massingberd gave notice of a motion relative to the division of the services, with the sanction of the bishop.

The adoption of the address having been moved by the Archdeacon of Nottingham, and seconded by the Dean of Norwich, a long discussion ensued, in the course of which the Archdeacon of Taunton professed himself unable to vote for the address as it stood, and proposed an amendment which upon a division was lost, by 27 to 13. In the course of the discussion which followed various amendments were introduced (for which see the amended address in the report of the Upper House), and the address, as amended, was carried by 33 to 9.

The Rev. Dr. McCall then proposed the following resolution:—

"That inasmuch as the Convocation of the Province of Canterbury represents only a portion of the Clergy of the United Church of England and Ireland, does not represent the Colonial Church at all, nor the laity, no addition to the number of its members or its constituency can make it competent to legislate for the whole Church, and as the appearance alters its constitution with a view to further changes of the very gravest character, such as the alteration of our common prayer and national worship without first consulting the laity, would, in the present circumstances of the times, be most injurious to the best interests of the Church, the Upper House be respectfully requested to join in an address to our most gracious Sovereign, praying that Her Majesty would appoint a commission, composed of Clergy and laity, to consider the necessities of the Church in the present times, and to devise such measures to be submitted to Parliament and Convocation as may by God's blessing be most likely to promote the spiritual welfare of the whole British Empire."

At the suggestion of several members, Dr. McCall agreed to let the motion stand as a notice for next session.

A motion by the Rev. Chancellor Martin, requesting the Upper House, in the event of their agreeing to the amended address, to communicate it to the Convocation of the Province of York, was carried unanimously.

The amended address was then taken by the Prolocutor to the Upper House.

The reports of the Committee of Gravamina on the subject of fees to Bishops' Secretaries, and on the present state of the law of dilapidations, were likewise agreed to, and sent up to the Upper House.

The Prolocutor having been summoned to the Upper House, upon his return announced that the Bishops had adopted the amended address, and would take into consideration the other reports.

The Rev. R. Seymour then gave notice of the following motion for the next session:—

"That, in adopting the address to Her Majesty the Queen, which has been submitted to us by your Grace and their Lordships the Bishops of the Upper House, we beg to remind your Grace that the report alluded to in the address on the reform of the constitution of the Lower House, calls attention to the question of a representation of the laity with a view to some co-operation on their part with the Clergy in their deliberations; and inasmuch as any express reference to that question is omitted in the Address to Her Majesty, we respectfully pray your Grace so to order the adjournments of this House as to enable us on some early occasion to deliberate on this question."

The House then adjourned.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—The 15th Anniversary Sermon of this society was preached by the Bishop of Hereford (from Rev. vii. 9 and 10), at St. Pauls Cathedral, on Thursday. In the evening the Archbishop, the Bishops, and a numerous body of nobility, clergy and gentry were, as usual, entertained by the Lord Mayor at the Mansion House. On Friday a public meeting was held in the Egyptian Hall, Mansion House; the Lord Mayor in the chair. The first resolution was moved by the Bishop of London, seconded by Mr. Thomson Hankey, M. P.—The Bishop of Melbourne, in supporting, said, a large proportion of the wealth of Australia flowed into the City of London, and England, which had

poured out its thousands to the colonies, received back the wealth of the colonies. It was but just, then, that England and London, should contribute largely to providing for the spiritual necessities of the colonies. It had been remarked this society, and others of a kindred nature, were not as well supported by the wealth and nobility of England as they were by the middle and poorer classes. He trusted that this remark would be no longer made, although he could not avoid regretting that more of the merchants of London did not feel it to be their duty to be present that day. The remaining resolutions were moved and seconded by the Rev. Daniel Moore, Mr. Hubbard, the Bishop of Oxford, Alderman Wire, and Mr. Cocks. A vote of thanks to the Lord Mayor, as Chairman, was moved by the Archbishop of Canterbury, seconded by Wm. Cotton, Esq., and carried, after which the meeting broke up.

Among the company entertained at the Mansion House, we observe the name of our respected Chief Justice, Sir John Beveridge, Robinson, Bart., who seconded one of the resolutions, and in so doing took the opportunity of giving a comprehensive view of the position and prospects of the Church of Canada. He said, "the labours of this society had served well in the place of our Episcopacy. The Church of England was spreading wide, and America was most energetic in the promotion of the missionary cause. He was himself a descendant of one of the missionaries in Upper Canada. In 1791, the year in which he was born, the population of Upper Canada was 10,000, with only one missionary. They were now seeking to divide the bishopric of Toronto into three dioceses, and holding diocesan synods. But the aid of this society was required. There were in Upper Canada only 170 clergymen to 350 townships, whereas, taking the calculation according to the population of England, they would require six clergymen for each township. The honorable gentleman, after entering into further statistical details, concluded by seconding the resolution, which was carried unanimously.

In the House of Commons, on June 22nd, the Marquis of Blandford moved the second reading of his Formation of Parishes Bill. He said that the object of the measure was three-fold; first, to establish the independence of existing Ecclesiastical districts; secondly, to afford increased facilities for the formation of new ones; and thirdly to provide means for the endowment of puro cures. Sir G. Grey, for the Government, said that as the bill could not be referred to a select committee this session, it would be better not to read it a second time. After a short debate, the bill was withdrawn, on the understanding that it should be brought forward next session. The adjourned debate on Maynooth was resumed, and was again adjourned.—*Guardian*.

#### SUBSCRIPTIONS RECEIVED TO AUG. 17.

Rev. E. M. R. S., Brantford; Rev. W. S., Toronto; Rev. T. B., Wolfe Island; Rev. J. H., Hamilton; J. S. M., Prescott; Rev. R. B., Prescott; Rev. G. S. H., Markham.

THE

### Canadian Ecclesiastical Gazette

IS PUBLISHED MONTHLY,

BY HENRY ROWSELL, TORONTO.

The day of publication will be as nearly as possible the middle of the month.

HENRY ROWSELL, PRINTER, TORONTO.